7:Crowder J-5 (1955-1958) 1959
MS37 Senegal MS37
Wolof MS 30

their homosexuality, is the character of the Jollof women. They are Africa's most beautiful women: they must also be the most demanding. Few people have much good to say for these elegant *femmes fatales*. They are lazy, selfish and fickle. They dislike housework and many of them stick with their husbands only as long as they are prepared to pay out vast sums for their clothes and jewellery. Since the elegant woman (and every Jollof girl aspires to be that) costs about £100 a year to keep in clothes and jewellery, it is little wonder that Jollof men are seeking wives from other tribes, where competence within the house rather than elegance is the standard by which a woman is judged.

Such is Jollof preoccupation with fashion that there is a fashion house in Dakar with Jollof mannequins. These women are chosen not only for their beauty but for their position in society. For if they come from a good family they are sure to be noticed by other Jollof women in the streets, and immediately the clothes they are wearing will be remarked on, and to Pierre Grosse's shop the fashion-crazy Jollofs will rush.

The Jollof dress originates from St. Louis, when the French re-occupied it after the Napoleonic wars. At that time fashionable ladies were wearing the Empire style with its high waistline and long, flowing dresses. Since then the Jollofs have made this style their national dress. They have the same high waistline, the long dresses, sometimes modified by a bodice, and great candy-floss turbans. To show off their magnificent shoulders they have enlarged the neckline, and puffed up the sleeves, stiffened with starch, to half-moon shapes that stand out crisply from the body. The sleeve is usually dropped off one shoulder to reveal the full beauty of its owner.

Over the dress a great docket or cloak of muslin, tulle or organdie is thrown, usually in a colour contrasting with the dress. Materials are chosen with great care. One has only to see these women in Pierre Grosse's handling great lengths of cloth with expert and tender attention to know that no cheap cotton print can be palmed off on the most discriminating buyers on the West African market.

The Jollof's ensemble is not complete without wig, jewellery and make-up. Wigs are of several designs. The most typical, though not the most frequently seen, are two stiff plaits of horse-

/197 cont./

511 per home in the districts. This fact may be explained by two
592 other reasons: on the one hand, the disappearance of homes
602 reduced to single or divorced persons, in favor of the conjugal family; on the other hand, as part of this, an increase in the number of spouses.

2) Family solidarity is no less a patent fact in the districts than in the quarters. It works in two ways: the first consists of taking complete charge of the housing and support of brothers, nephews, or other relatives. This is shown in the figure of 38% of the families who extend beyond the framework of the conjugal family properly speaking. In this respect the inhabitants of the districts behave much the same as the others. But they make a greater effort with respect to the second form of family solidarity: sending money to relatives to all or part of their living expenses.

369 3) The betterment of living conditions and the participation to a certain degree in the material comfort that the urban environment brings with it do not necessarily mean a rupture and an overthrow of traditional social behavior. On the contrary, on two points, polygamy and family solidarity, there is a reinforcement of these behaviors, and, if one may apply this terminology to Senegal, it is not "detribalization" which should be spoken of, but "supertribalization."

/198/ Conclusion

Despite its youth, Dagoudane-Pikine is a definite city no less than Dakar, although closely dependent upon the latter. It is a city by reason of its area, the size of its population, the effort undertaken with regard to equipment, especially with regard to schools, and finally by the type of work offered to an important part of the economically active population. It is also a typical African city, with its small number of durable buildings, the considerable unemployment, the large number of young people, and above all, its gross
[444] deficiencies of public equipment. We have not spoken of its
[443] health equipment; it is still terribly inadequate, although

/198 cont./

369 a pharmacy has opened since the investigation took place,
[444] and the construction of a maternity hospital is in progress...
[193] Some large sewer works are to be undertaken.

369 571 On the other hand, it is certain that the material difference between the two habitat groups, very distinct geographically, brings about and expresses an indisputable sociological difference. The population of the districts enjoys superior conditions of comfort, it is better acculturated to the urban environment, the educational level there is higher on the average, and, on the occupational level, one finds there a large proportion of officials and minor staffs of industry and commerce. All these factors therefore contribute to accentuating a certain separation between two social layers. But at the same time that integration into modern life and work and participation in the advantages and obligations of the urban environment alienate the inhabitants of the districts from traditional conditions, and by that even from their fellow-citizens who do not have the same advantages, a reverse movement of return to tradition or of reinforcement of former behaviors is discernible. There is thus not really a rupture: the family patterns, the relationships between man and woman, change less quickly than housing conditions, and this explains why the unity of the society has not been affected, at least not yet, by the recent change, and why the style of family life remains the same in the parcels of the quarters or in the enclosed concessions of the districts. A more detailed analysis of the conflicts of these contradictory forces belongs to another work.